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THE NEW CANADIAN

An Independent Weekly for Canadians of Japanese Origin.

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Vol. VII, No. 9. | 10c per copy | KASLO, B. C. | 40c per month | Saturday, January 29, 1944.

Alta. and Man. Growers Seek Freezing Control Over Workers

Mountain Hermitage

By K. W.

A list of "relocees" from the British Columbia Security Commission contains an interesting name,—Fujio Joe Aida. His destination is given as Montreal and his starting place as Vancouver.

We remember him as the cheerfully-smiling, stockily-built young fellow who blew into the office on Powell Street three years back. With him was a Chinese buddy-in-arms by the name of Si Lee. We ran around in circles to get a picture of the two of them together. It was a good photograph artistically. It was more symbolically, with the word "CANADA" gleaming in gold from khaki shoulders.

After training both in the west and east, Joe went overseas. But last fall he returned with a small group, to find a lonely reception in evacuated Vancouver. We haven't heard anything more, but the BCSC list tells us he is back in civilian clothes again and has joined the eastward trek.

It tells us too that the number of Nisei Canadians serving with the Canadian armed forces is still on the downward trend. There are no replacements for those discharged. Volunteer enlistment difficult as it was before Pearl Harbor, has been wholly stopped for two years; no change has been made in the draft exclusion of Oriental-born citizens; and throughout the past year the limited number of second generation Japanese serving in reserve units has been cut down to practically nothing.

* * *

The picture south of the border is radically different.

Just a year after the United States War Department announced the formation, frankly as an experiment, of a voluntary Japanese American combat team, there comes an announcement that American-born Japanese are being restored to the same draft status they held before the disaster of Pearl Harbour.

In brief, they are being re-classified by local draft boards out of the 4-C ranks into which they were automatically entered two years ago, and in future will be inducted into the armed forces just as are other Americans.

The background to the new step has not yet reached us, but it is obvious that the sterling record achieved by the volunteer combat team is chiefly responsible, and the War Department is satisfied that its experiment has been a complete success. It is likely, too, that Nisei Americans will train and go into battle in their own units, to attract the same favorable attention already won by the combat team serving now in Italy.

* * *

No one knows just what lies behind the contrasting picture here in Canada. The excuse might be given of [illegible] or negligible numbers. But it is not difficult to assume that official [illegible] recognize that the exclusion [illegible] draft of Oriental-born citizens, despite their protests, was a mistake; but that the same quarters are not willing to make any such [illegible] admission. Instead, therefore, [illegible] the policy, an attitude is being maintained which is directly [illegible] to the very successful program bearing such fruits of democratic [illegible] in the United States.

In reflection we might, of course, think ourselves fortunate that the casualty lists rarely, if ever, come home to us with all the sorrow they must inevitably bring to many a Canadian home. But notwithstanding, many Nisei Canadians will surely doubt that they are more fortunate than Nisei Americans, to whom the [illegible] lists will more and more [illegible] to be both tragic and [illegible] [illegible].

"Evacuee Labour More Dependable, Capable"

Dissatisfaction with the British Columbia Security Commission's administration of Japanese labour in the Alberta and Manitoba sugar beet industries was voiced by high officials of the respective provincial grower groups this month.

President Phillip Baker of the National Beet Growers Association speaking at the annual meeting of the Magrath, Alta. group and acting president Herbert Sulkers of the Manitoba Co-operative Sugar Beet Growers Association, both expressed criticism of the Commission policy which transferred Japanese workers to other industries causing growers to curtail their planting last season.

Both men admitted satisfaction with the work done by the Japanese, the Manitoba leader expressing the opinion that the Japanese were more superior to other labour "because they were more dependable," but the moving around has confused the growers, they claimed.

Mr. Sulkers told the Manitoba meeting that when the Japanese were brought to the province there was a definite promise that they would be used in the most productive fields because of their experience and efficiency.

BETTER POSITIONS

The commission, however, had failed to keep its promise and the Japanese workers were transferred to other industries. The Japanese, he said, could not be blamed for taking positions to which better wages were attached, but the commission should have kept their agreement.

The Japanese had been largely used in harvesting and planting the crop in 1943 and, while other labor was available, it was not as certain or capable.

At Magrath, Mr. Baker told the Alberta growers that the Central Beet Growers Board, of which he is also president was requesting the government to remit half of the excise tax on sugar to the growers which will amount to $1.33 a ton. It was said that this step was necessary because beet producers must be in the position where they can raise beets without a loss.

Hamilton Nisei Group Labelled "Sophy-Eds"

HAMILTON, Ont.—The name of "Sophy-Ed Club" was adopted by the recently formed local Nisei organization. The word "Sophy-Ed" suggested by Henry Shoji is derived from "So—(social), "Phy"—(physical) and "Ed"—(education).

G. J. A. Reary, chairman of the citizens advisory committee outlined the three main objectives of the group to a recent meeting held at the Y.M.C.A. He stated them to be to help newly-arrived relocees to secure adequate housing, to assist in the securing of employment; and to provide some form of social life for the Nisei.

He stated that there will be prejudice anywhere made more acute because of war conditions. The work of the Nisei is to break down these prejudices, he advised. Mr. Reary is the head of the Mutual Life Assurance Company office in Hamilton.

A motion was adopted unanimously by the club to provide gift subscriptions of the New Canadian for the many kind and helpful citizens who have assisted the Hamilton Nisei.

On Thursday Jan. 20, the Nisei in this city were the guests of the [illegible] Presbyter, of Young People at a play party held in the [illegible] United Church.

Toronto Critical Of Food Gift

Shoyu, Miso And Tea Via Exchange Ship Ignites Indignation of Evacuee Groups

(Special Wire to The New Canadian)

TORONTO.—Under the leadership of its recently-formed second generation committee, the substantial Japanese Canadian population of the city has unanimously declined to take any part in the distribution of Japanese foodstuffs which arrived in Canada recently as a gift from the Japanese Red Cross.

Their stand has been adopted as a vigorous gesture, asking on the one hand that the Canadian government recognize them as full-fledged citizens entirely divorced from Japan, and at the other as a protest against Japan's fascist war aims.

In prominently-featured letters to Toronto daily papers, the Nisei committee declared that the Japanese Canadian population of the city was "highly insulted that these goods should be offered to us."

"Such an act on the part of the Japanese government," said their declaration, "to send such goods to us can only be contrued as an attempt on their part to convert our sympathies to its fascist philosophy."

"As Canadians our one desire is to align our forces with the United Nations against the fascist aggressors," the Nisei committee wrote.

The foodstuffs concerned included soy bean sauce, green tea and bean paste, substantial quantities of which were shipped to Canada aboard the exchange liners for distribution among Japanese evacuees through the International Red Cross.

INDISCRIMINATE OTTAWA ACTION SCORED

A second generation spokesman in Toronto said that the approval of the Canadian government to the distribution of the foodstuffs was a clear indication of the government's failure to distinguish between Japanese nationals and natural-born Canadian citizens.

"This shoyu insult from Tokyo passed on by the Canadian Government to its own citizens is another blow at the Canadian-born even though they want to take part in the struggle for democracy," he said.

"We have been refused admission to the armed forces and most war industries, our civil rights have been curtailed, we have suffered great loss in the sale of our property and have no means of redress, with inevitable results to our spirit.

"What we need most of all is an expression and action from the leadership of our country showing that our government recognizes us as Canadians. That's what Roosevelt has done for Japanese Americans, and that accounts for the service they are giving to their country."

A telegram of inquiry sent to Ottawa following decisions not to accept the foodstuffs, drew the reply from the government the goods were "considered to be available to Japanese nationals only."

LETTER TO TORONTO PAPERS EXPLAIN NISEI STAND

The text of the letter from the Nisei committee, sent to various publications in Toronto, reads:

"A group of Canadians wish to give voice. The nature and tenor of this letter, the undersigned sincerely hope, will show the character of this Canadian voice.

"At a Japanese Canadian meeting on January 8 it was announced out of the British Columbia Security Commission that a consignment of certain Japanese foodstuffs which are not available in Canada were to be distributed to all Japanese Canadians throughout Canada and that it was on the point of being distributed in Montreal.

"The nature of this gifts gives rise to our indignation. This so-called gift of foodstuffs arrived in Canada on the Gripsholm via the International Red Cross and is being handled in this country by the Canadian branch.

"Herein is our voice as we speak

(See "SHOYU" P. 8)

Vancouver Spanish Consul Recalled Home Suddenly

VANCOUVER, B.C. — Fernando de Kobbe, Spanish consul Vancouver, said in an interview before his departure for Washington this week that he had been ordered by his Government to return to Madrid, reports CP.

He was ordered to report to the Spanish Embassy in Washington. He added he did not know the reason for the recall.

EDMONTON GROUPS CRY "KEEP JAPS OUT"

EDMONTON, Alta. — Two resolutions demanding that no further Japanese be permitted to come to Edmonton were being reviewed by the City Council this month.

One, from the Canadian Legion, B.E.S.L., is opposed to the entry of Japanese now, or at any future date, and deplores the action of the council in permitting Japanese to come to Edmonton to perform a particular type of work (chicken hatcheries).

It was pointed out that throughout the United States hundreds of citizens are performing that particular work and the Legion could see no reason why Canadians cannot be trained in the same manner.

The other resolution, from the Edmonton Trades and Labour Council, protests the decision of the council and states that the reasons for permitting entry of Japanese are far outweighed by those against it.

Youth Jailed in Hamilton

HAMILTON, Ont.—A 19-year old evacuee Nisei youth, formerly of Vancouver was sentenced to six months in jail here this week when convicted of violation of National Selective Service regulations, the CP said.

"Move Them From Rail Work As Soon as Possible"

VANCOUVER, B.C.—Evacuee Japanese now employed in railway roundhouses in interior B.C. will be removed from those jobs as soon as men are found to take their places, Sam Shearer, delegate of the Carmen's Union, told the Trades and Labour Council meeting last week.

Shearer answered a question of R Cormack, Street Railwaymen's Association, New Westminster, who wanted to know why Japanese were employed in essential industries.

"The Japs were moved out of here to make it safe. Now we hear that they are working in C.P.R. and C.N.R. roundhouses," said Cormack.

Shearer replied—"The brotherhood have protested violently. We have assurances that the Japanese will be removed as soon as men may be obtained to do the work. Railmen look with disfavour upon Japs in roundhouses."

Fire Destroys Kaslo Mill

KASLO, B.C.—A sudden outbreak of fire almost completely destroyed the Lambert's Sawmill here early Wednesday morning, Jan. 26. The blaze which was discovered about 1:15 a.m. by Japanese nightwatchmen patrolling the streets of Kaslo, grew to such proportions that it could be seen from almost every section of the lower part of the city.

A group of Japanese were employed by this private mill which turned out 5000 feet of lumber per day.

A volunteer fire brigade worked to control the conflagration when a hose was finally brought through about an hour after the fire was discovered. This delay was owing to the fact that the mill is a distance from the town on the waterfront of the Kootenay Lake.

It is reported that [illegible] was carried on the mill by the [illegible] [illegible] of several Japanese has been the direct result of the fire.

First J. A. Girl Accepted Into Air Corps Group

CAMP BOWIE, Texas.—A Japanese American girl, wife of a soldier stationed here, has left for Camp Oglethorpe, Georgia, to begin her basic training after her acceptance for air corps duty in the Women's Army Corps.

She is Mrs. Cherry Nakagawara, wife of T4 Y.C. Nakagawara who is stationed at Camp Bowie.

Mrs. Nakagawara, the first Japanese American WAC from the Eighth Service Command, left Dallas last week for the Georgia training camp. She is the former Cherry Shiozawa of Oakland, Calif. Two of her sisters are also married to servicemen. They are Mrs. Yuki Katayama of Cleveland and Mrs. Mary Nagata of Topaz.

At B. C. F. G. A. Convention

OK Fruit Future Decidedly Optimistic

KELOWNA, B. C. — Governmental war-time control of the marketing of tree fruit, the question of the labour shortage and reports on last year's crop in the Okanagan were reviewed at the B. C. Fruit Growers Association convention at Kelowna last week.

President A. G. DesBrisay's report which opened the convention stressed the labour shortage problem to be met this year in view of the expected larger crops.

It was stated that a survey is to be made within the next few weeks of the extent of the prospective increase and additional workers needed.

DOUKHOBOUR SITUATION

Possibility of Doukhobours being sent to conscientious objector camps was disclosed. Mr. McGillivray reported that latest word from Ottawa was that all [illegible] Doukhobours were not to be [illegible] and those of military age and those who refused to give military service will be placed into camps in [illegible] conscientious objectors. If that were done, there was a likelihood, he thought, that fewer Douks than formerly would be available for the growers.

(While on the subject of fruit, it was revealed in a Vancouver press report that five hundred tons of Fraser Valley berries were to be shipped east because there was no market in B.C. Strawberries, raspberries, and loganberries, pulped for jam comprise the total.

Low ration coupon values are blamed for the low sales, so low that packers now have on hand double the stock of a year ago, despite the poor small fruit crop in the Fraser Valley this year.

It is feared that if packers are compelled to hold their [illegible] to next spring, [illegible] of [illegible] plants will be [illegible] [illegible] while [illegible] [illegible] [illegible] [illegible] [illegible] plus increased production.)

The New Canadian

P. O. Drawer A Kaslo, B. C.

An Independent Weekly Organ Published as a Medium of Expression Among the People of Japanese Origin in Canada.

Tom Shoyama — Editor & Publisher
Takaichi Umezuki — Japanese Section Editor

Staff

Tsukane Mayeda — Frank Moritsugu — Junji Ikeno

Rates: 40c per Month — $2.00 for Six Months in Advance

Tribunal on Citizenship

The position taken by the Japanese Canadian population of Toronto in declining a proffered gift of foodstuffs from the Japanese Red Cross might be interpreted as a reflection upon the motives of an international organization; but it indicates above all the keen anxiety of our relocees in the east to avoid any entanglements which might prejudice their hopes for a happier future in their new homes.

The incident itself appears to be a relatively minor one. But there is no mistaking the indignation felt among the second generation Torontoites over the apparent assumption by Ottawa that once again no distinctions were necessary as between Japanese nationals who might logically look for aid to their old homeland and legally-accepted Canadian citizens seeking to establish the reality of their birth. Had this been merely an isolated instance it would probably have been ignored. But actually this latest case suggests that so far as lawful authority is concerned for the duration at least the distinction of democratic citizenship has been submerged conclusively beneath the factor of racial descent. A far cry from the almost forgotten pronouncement from the Government two years ago that the rights of Canadian citizenship would be upheld,—and one certainly that Canadian-born and educated second generation are totally unwilling to accept without a passionate protest.

What redress might realistically be sought now is a problem with which our eastern young people particularly must grapple. Certainly the least that might be granted to their protest is a consideration equal to that already given to Japanese nationals in British Columbia. Their demands for improved living conditions in government-supported housing settlements have already won an investigation by an impartial body of social scientists.

Now certainly the demands of legally-recognized Canadian citizens for improvements in their citizenship status, having in mind the network of unnecessary and unjust legal and "de facto" discriminations which make of that citizenship an exceedingly empty thing, ought to merit at least a review by a fair minded tribunal of competent jurists.

One's right to freedom and equality is still a far more important issue than 50¢ more government relief.

Trade Unionism for Workers

(From the Pacific Citizen)

Greatly to be commended is the stand taken recently by several delegates of the Trades and Labor Council of Hamilton, Ontario, calling for higher wages for Japanese Canadians and deploring exploitation of workers, whatever their racial ancestry.

The stand of this Canadian group should be a telling reminder of those few AFL unions in the United States which have opposed the inclusion of Japanese Americans that only by moulding all competitive groups of workers into one solid front can American labor be a strong, positive force for democracy.

The union that refuses membership cards to those of minority races only invites competition by non-union labor, and non-union workers then use the only forces at their disposal—lower wages and the acceptance of substandard working conditions. These are the very things organized labor must overcome.

The unions of the CIO, like the National Maritime Union which have so actively supported their Japanese American members before and since the war, know this to be true, and their policy reflects that belief.

The amazing rise to power of the CIO in the past decade has been due to two bold decisions—to unionize labor by industries, rather than by crafts, and the decision to include all workingmen, regardless of race, color or creed, within its membership. The success of the CIO, and its present vigor and influence, particularly in race relations, is founded on the integrity of its basic purposes.

The sympathetic attitude of union labor generally toward the problems of Japanese Americans is expressed best in the co-operation given by trade unions to evacuee resettlement in many midwestern and eastern industrial areas. On the other hand a few unions, particularly those numbered among the AFL's "old guard," have openly opposed resettlement of Japanese Americans. In addition, one of the largest AFL unions, the International Teamsters, long has maintained an antagonistic attitude toward relocation, and boasts in the current issue of its official magazine that unions have kept the evacuees out of two midwest cities. And the building trades council of the Washington state AFL passed a resolution last week opposing the present of future return of the evacuees.

Japanese American members of labor unions carry their union cards with pride. The nisei need the strength of other organized workers to help [illegible] for them the conditions [illegible] all who work. But organized labor also needs the help of Japanese Americans, and all minority groups, who will be forced to compete with organized labor, unless they, too, are accepted as part of the labor movement.

High and Low

By R. I,

Room Hunting

(The following column is the first in a series of three on R. I.'s experiences in what he calls "that peculiar Ontario Nisei hobby"—room-hunting. Relocees who have ploughed through similar experiences will undoubtedly sigh nostalgically—while those still on the threshhold of the step to dispersal will, we pray, not be too discouraged, but heartened by the characteristic Nisei spirit of "we can take it" revealed by the writer.)

* * *

Once upon a time, oh, so long ago, dear Cinderella described in one of her Femme Fare columns, her experiences in regard to room-hunting outside of Powell and vicinity in the great and glorious city of the west. It was amusing and interesting but I'm afraid that we did not appreciate the real core of her story, the trouble and the headache that accompanied her search. We do now.

Two immediate effects of war-time Canada hits the Nisei arriving in the East on an open permit. First, it is a matter of job-hunting, which although still fraught with obstacles in the skilled trade lines, nevertheless for the more indiscriminating, it entails but a single trip down to the National Selective Service Office. These newcomers, the story is told, when they report to the Selective Service in the morning, might as well have their lunch pails and gloves all ready, for by all odds they will be working by noon.

The second effect of war-time Canada is less encouraging for it is exactly the opposite. It is that headache, that bane of all suitcase carriers, that mournful pursuit filled with B.O.'s, which for the information of the cheechakaos, we will explain as "brush-offs". We speak, of course, of that peculiar Ontario Nisei hobby called room-hunting.

Our particular position was a queer one in one sense, and yet in another sense it was not a queer one at all. It was queer, mighty queer that it could happen in a democratic nation such as Canada, where the Four Freedoms are spoken of in an almost reverent manner at the present time, but it was not queer in the sense that it did make sense. It did make sense but otherwise it was a most wonderful example of ignorance and prejudice in the East—and we thought it was crazy.

IT HAPPENED LIKE THIS. Pardner, that is my future roommate, we will call him pardner from now on, and I decided to go into the house-keeping business. Our reasons for such a drastic move on part of male Nisei was that we wanted to eat when we felt like it, in ample quantities, which is impossible to do in anything but a dollar-a-plate-napkin-on-the-side eating house, and we felt that two house-keeping rooms would give us some semblance of a home which we missed.

In very short order, we marvel and wonder at it now, we found a place: A kitchen with a gas stove, two wicker rocking chairs, and a sink. For the information of ghost towners we might state that a sink was a real prize indeed. The usual housekeeping system in this war-time city is runned by the bucket system.

Well, we settled down there quite rapidly. Moved in on Friday, and on Sunday to show our face to the neighbourhood we went to church. The service bucked us up a great deal and the sermon, "The Friendliness of Jesus" found ready listeners in us two. We had a home. We were sitting on the top of the world. If this had been a movie, the music would have been "The Band Played On" in fortissimo—but then with a crash of drums ... bum ... bum ... bum ... the next scene would show us sorry, mad, roaring, laughing, crying, joking, swearing, [illegible] ... bum ... bum ... bum ... It was a great life!

[illegible] of a little sighing, a little crying, a little dying and a great deal of lying.

Letters to the Editor

I should like to offer to you and the members of your staff my belated congratulations for the splendid Christmas edition of the New Canadian. The varied articles were generally not only interesting but were written with excellence and with spirit. Hideo Shigei's mention in his "Oases in Toronto" of young people visiting Japanese homes in that city made me recall similar experiences I had during the seven years or so between the time I left home to continue schooling and my marriage. In particular the article reminded me of the first Christmas I spent away from home. Until the holidays I did not feel homesick because of studies and other activities; but on Christmas Eve the whirl of life around me seemed to stop, and I found myself in loneliness. Not having got to know many people then, I was at a loss how to pass Christmas Day, when a kind gentleman with whom I was only a little acquainted, invited me to share in the festivities at his home. A grand turkey dinner enjoyed in the gaily decorated dinner room, a pleasant conversation and novel games made me forget my homesickness completely. Although I subsequently spent a part of each Christmas Day at this home until I left Vancouver, I felt so grateful for being invited on my first Christmas in the strange city that the feeling of appreciation is still keen today.

I cannot, too, forget the Pearl Harbour Christmas that my wife and I observed in an eastern city—her first Christmas after leaving her old home. The boarding house where we lived served only breakfast on Christmas Day, and we did not have any place which appealed to us to spend the rest of the day. A Canadian couple of English origin came to our rescue with their invitation for Christmas, communicated to us the day after Pearl Harbour. Words cannot describe our gratitude for the privilege of having delicious home-baked ham sandwiches at lunch and a lovely dinner in the friendly company of the lady's parents, sister and nephew.

I shall not try to mention the many other kindnesses that I have had the good fortune to receive from different people, including the motherly care given me when I was confined to bed with colds while still a student away from home, as this would require many columns. I also remember how I mended socks and underwear and pressed my trousers to the best of my ability while I went to school; but when I could spare the money after commencing work, I got a laundry to look after the maintenance of my clothing.

Just because I felt happy and grateful when people showed kindness to me, I have tried to do our little share to invite to our home as many Nisei and Issei people—particularly those who are without their homes, in Montreal. However, we, who must depend on our current earnings for livelihood like most relocees in the east, have not found enough means or time at our disposal to open our little home as much as we wish, especially with an infant in the family.

* * *

As there is bound to be in Eastern Canadian cities for some time yet too few Japanese families to entertain the comparatively large numbers of those without homes, I should like to be allowed to offer some suggestions by which Nisei may help themselves to find their own "oases." As Hideo Shigei mentioned, churches welcome Niseis who attend with a sincere attitude of worship. They may readily join young people's societies connected with churches, Y.M.C.A. or Y.W.C.A., and by partaking in different activities become accepted as members.

Many pleasant memories come back to me of the twenty months that I lived in the Y.M.C.A. in an eastern city. I learned to swim in the pool there, I enjoyed playing badminton, I met many interesting young fellows from different parts of the world and made friends, some of them true and abiding; I went skiing with the boys; I went to supper club meetings and fireside worship hours; I attended a series of lectures sponsored by the Y.M.C.A. on public affairs. Although I was far away from Vancouver in a city whose Japanese population did not exceed two dozen, I did not feel lonely because I always had interesting things to do in my leisure. I shall always be grateful to the Y.M.C.A. for the wonderful time I had. Last year we had a grand time cultivating a victory garden allotted us by the community garden league sponsored by the local Y.M.C.A.; and this year we are looking forward to growing better vegetables and having more fun.

Another organization that provides fellowship and recreation is a young people's group consisting entirely of Niseis.

In large cities there should be abundant facilities for wholesome indoor and outdoor entertainment and sports. Also there are numerous facilities for the improvement of the mind—courses at night for training in trades, commercial subjects, languages, music appreciation, college subjects, etc., etc. It should be wise for each of us to realize that with the conclusion of the war, difficult days of reconstruction and rehabilitation are sure to come when work might not be as plentiful and money not as easy to earn as at the present. If we have leisure time on our hands, we should use the golden opportunity to the fullest now to take some evening courses to bolster our qualifications in any way. It should also profit us to learn how to entertain ourselves because occasions may come in life when we might be obliged to depend on our own resources for entertainment and moral support—for the creation of our own private "oases".

H. W.

Montreal, P. Q.

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KASLO, B. C.

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若き血潮に脈打つ生命力

――退歩的な境遇を脱した友へ――

プリンストン第五キャンプ　ケー・エフ生

××君、たうとう君は君らしい賢明さで我々第二世の誰しもが第二の故郷として離れがたきビーシー州におさらばして、單身カナダ大陸を一と思ひに横斷し東部へ再轉住されたのが昨年の初秋、秋の訪れの早いプリンストン高原の見渡す限りの樹海は紅葉の波をうたせて秋の陽に美しく映えてゐた頃だつた。その秋も逝き今は一望の銀世界、此の間君よりの便りがないため其不精を一時はうらんでゐたのだが、最近のお便りでそれは僕の思ひやりのなさすぎたことだと判つて寧ろ自分に恥入つてゐる。

轉住後三ケ月間に君が經て來た道は實――僕等が想像する以上に君が辛惨を嘗めて來たことは君の便りににじむペンの跡から窺ふことが出來る。認識不足な一部の人人からは「敵國人」といふ冷い眼で眺められ、或時には相當有識な人人からさへ非デモクラチックな新聞記事に煽情された憎悪の眼で取扱はれたやうだ。にも拘はらず君の百折不撓の忍耐と努力は最近にして漸く其報償を認められ現在では立派な一ゼントルマンとして信用を得られたことは何といつても愉快な喜ばしいことである。それは君一個人にとつてのみ、再定住問題の上に大きな役割の一部を果してくれたものである。君の今後の成績如何によつて、今後十年、二十年、否三世、四世の後までにも樂土としての地盤を築く機會が惠んで提供される事になるであらうからである。愈々の御健闘をこそ念願する次第である。

それに引きかへ當方の意氣地のない現状維持のあはれさ。夫れは君の道路キャンプ生活の經驗によつても知られる如く、意味のない生活の連續でしかなかつた過去であつた。一つには當局の道路工事就働者保留の策にも影響された事は見逃せない事實であるが、何れにしても僕等若い者にとつては向上のない退歩的な現境を甘受すべきでないことを、君の尊い体驗によつて痛切に肝に銘じるものがあつた。ニユーカナデアンのクリスマスと新年特別號に掲げられてゐた大陸の各地に散在する諸氏の涙ぐましい奮闘ぶりは、現境に彷徨する我々への警鐘となつて、今まで抑制されてゐた心が躍り全身に波動を傳へることを覺える。

最近スペイン領事を通して再度の非戰闘員交換の話を耳にした。最初は漠然たるものではありながらも環境の寂寥をまぎらすために之にも大きな期待をかけてゐたものだが、併し君たちの涙ぐましい奮闘ぶりによつて、此の問題も是非を論考するまでもなきほどに唯今の僕の心境は大きな轉換を始めてゐる。

斯うした氣持で一九四四年の新春を迎へた今日、餘りにも保守的であり受動的であつた過去が、さうして自分の意志でない行動を餘儀なくさせられて來たやうな小心な自分、恰度石垣の間に小さくいじけて咲いてゐたタンポポの如き過去が、考へてみればつくづくおかしくなつて來た。之ではいけない。何の爲に尊い青春を投げやりにして來たのだらう。

故郷を出る時、母は何と言つて僕へのはなむけにしてくれたか――「男子志を立てゝ家門を出づ――」此の詩其のまゝの氣持で母にまみへよ、と涙をのんで赤飯で門出を祝つてくれたではないか。

今かりに僕が歸國出來たとしても、今はなき兩親の靈前に何といつておわびする事が出來やう。如何に時局の荒波に弄ばれやうと若き日の國を立つ時の決意と信念を忘るゝ事が出來やうぞ。さうだ！自分にはまだ〳〵進むべき道があつた筈だ。幸ひにして當道路キャンプにも最近バンフの本部から就働者保留策はとつてゐない旨の知らせがあつた。移動以來一部の偏狹なる人々によつて正常產業方面へ進出の可否が云々されるが、之も各個人の解釋に從つて夫々異つた意見があらう。だが僕は、もつともつと大きな立場から戰後のこと、民族の發展といふ永い將來を考へた基礎の上に立脚して前進の第一歩を示したいのだ。斯ういふと或は、お前の現在はどうだ、多辯を費すよりも無言實行したらよいではないか、と言はれるかも知れない。僕も明日への飛躍の準備を決して怠つてゐないつもりである。

ぼくは一世である。さうして一世の誰しも躊躇する時局への覺悟は決して忘れてゐないつもりである。けれども斯かる立場を超越した戰後の將來といふ平和來の日を熟考して、世界人類の兄弟愛といふ崇高なる理想に立つて行動をはじめたいのである。さうする事によつて、過去幾ケ年の間、何ものをも社會に貢獻でき得なかつた自分を顧みて、心持の上でだけでも償ひとしたいのである。明日といふ機會が雄々しき實行を待つてゐる筈だ。自分はまだ若い。脈打つ生命力が明日への前途に[illegible]を促す鼓動となつて目的への進路に力強き光を與へてくれる。

夢新た假寢の宿の初枕

上代先生よりのたより

カズヲ・古川忠三

交換船にて日本へ歸られた元スチヴストンの上代校長から最近ニユーヨーク、開戰後生徒一同元氣[illegible]の鳳子の御事、晩香坡よりはるかに[illegible]な郷、滞在中の御厚意[illegible]しての御饗應、[illegible]諸氏に[illegible]一同へ宜敷くと[illegible]懐しの御健康を祈りつゝ、十七日[illegible]にて、上代文[illegible]といふ手紙を頂きましたのでスチヴストン在住諸氏にお知らせ致します。

御承知のやうに上代先生は滿二十數年間スチヴストンに於て教育發展のため盡力下さつた方で[illegible]も心から感謝して居るところでありますが、[illegible]はスチヴストンの各種教育の責任者として先生に對して[illegible]の意のあるところをお[illegible]へもし[illegible]に際しても[illegible]するだけの方法をもつて感謝の意を示して來ました。[illegible]先生が[illegible]を決定されてから[illegible]に[illegible]して[illegible]も[illegible]して[illegible]を[illegible]ことなく[illegible]で[illegible]ける[illegible]を[illegible]しておりました[illegible]ので[illegible]の[illegible]を[illegible]して[illegible]下さるやう[illegible]上ます。

オタワ政府へ直接に提出

プリンストン道路就働者の增賃請願

（プリンストン第五キャンプ通信）昨年十二月十六日付を以てプリンストンの第一、第二、第五の三キャンプ就働者合同にて、當ライン監督の承認を經、バンフに在る[illegible]政府資源省當局へ賃金値上を生活費ボーナス支給方の請願書を提出してあつたのに對し最近バンフ當局のレー・エス・オーカー氏より

△ホープ・プリンストン間の道路キャンプは移動日本人を入れる目的を以て開設されたものであり、賃金は移動當初オタワ政府が勅令を以て決定したものであるのでバンフ當局は增賃請願に對し諾否を決定する權能をもつてゐない

△移動日本人が低賃金で就働して居ることは充分察知して居るけれども、ビーシー州内はじめ各地の木材製業方面から標準賃金支給を第一條件として求人があつた時大部分の者は道路キャンプに留まつてゐた事實がある

△道路キャンプ就働者が低賃金にも拘らず赤十字其他へ多額の獻金をなし、今日まで何等のトラブルもなく白人スタッフと良く協力して任務を果して來たことを深謝し今後も此の氣持を持續されるやう希望する

といふ意味の返事が屆いた。勿論日本人就働者としては右の普通職業への轉出問題に就ては就働者中十數名の者が昨夏自發的に自活の途を求めて他方面に進出すべく當局に請願せしとき「道路工事に支障を來す」といふ理由でインジニーアより之を拒否された事實其他を以て反駁出來るのであるが何れにしても右のバンフ當局よりの返事に關しては三キャンプ各委員長協議の上オタワ政府へ直接に請願書を提出すべく準備中である

――（藤井生）――

○

（プリンストン第五フライデークリーク・キャンプ通信）既報の如く私達に可能なる範圍で正月氣分を味ふべく十二月卅一日夜はケッチン組の腕により拵けたる御馳走「勝ツパ」を滿腹し、元日の夕食はスシ、サシミ等でこゝ二、三年來ない正月氣分を味ふことが出來た。「左黨」は酒のないのは何よりの物さびしさであつたが現在の場合之も致し方ない。二日の夜は新年親睦會を催し得たことも一つの喜びであつた。先づ鳴石娛樂部長の滑稽まじりの開會の挨拶に始まり藤井清定君の正月を迎ふるに際しての感想談あり、續いて流行歌、端歌、踊、浪花節、聲色等百出し實に愉快な一夜をすごした。

キャンプ委員會の總會は一月三日午後に開催、信谷委員長の開會の挨拶についで諸報告あり、委員長を一般より選定することや委員數を委員長とも三名に減員することとを協議決定し、前委員長信谷氏の努力に感謝を表明することに決定した。委員改選の結果は

△委員長菅谷吉治△委員鳴石吉郎、洲口正と成り、前に委員會を開いて次の二件を決定した。

△委員會並に運動部會計として一林作氏を依頼

△ニユーカナデアンへの通信員として藤井清定氏を依頼

○

（プリンストン第二キャンプ通信）一時心配されたフルーも案外早くすんで既に全部全快、クリスマスハラデーに行つた白人就働者も皆歸來して、例年になき暖かさの中で道路工事を進めてゐる。たとへ軍事上の必要からとはいへ沿岸から移動させられたときに就いては憤慨した者もあるけれども、何事によらず過ぎ去つた事をのみ思ふてもはじまらぬ。過去は過去、現在は現在、將來は將來を考へて進まねばならぬ。しかし政府も正義人道に即して我等の欲するところへ、ビーシー州内でもアルバータ州でもケベック州でも自由にやるのが正當ではなからうか。然うあるべく願つてやまぬものである。尚當第六キャンプの委員は[illegible]本新幸氏に決定した。（塚田秀）

婚約

▲レモンクリーキの滋賀縣人吉田勘治郎氏長女ちづえ孃と千葉縣人本間留吉氏三男新吾君とは木村賢氏夫妻の媒酌で婚約

死亡

▲ヴアーノンの浦田和太治氏（七三、熊本縣出身）は十二月下旬以來病氣療養中であつたが一月十五日死去、十六日ヴアーノン・ウインタ葬儀社に於て佛式にて葬儀を執行し遺骸はヴアーノン墓地に埋葬した▲タシメの町田傳吉氏は一月一日夜死去六日立花開敎使司式の下に葬儀を執行した

●訂正　前號掲載天野長兵衛氏死亡廣告中「坂本」とあるは「[illegible]」之二の誤りにつき訂正

松下長吉氏（熊本縣人、[illegible]の[illegible]所アクネキトラム）の[illegible]度し尾崎久太郎[illegible]

傳吉

夫傳吉儀本らく病氣療養中の處一月一日午後十時十五分遂に永眠[illegible]候間茲に謹告仕候[illegible]六日立花開敎使司式の下に[illegible]執行の際は[illegible]事務多忙中にも不拘[illegible]の諸氏より供花香典等を[illegible]故人生前の御交誼と共に深く感謝[illegible]以紙上[illegible]

一月五日

妻　[illegible]
長男　[illegible]
長女　[illegible]
次女　[illegible]
三女　[illegible]
[illegible]
親族代表　[illegible]
友人代表　[illegible]

額面通りにカナダ市民として取り扱へ

日本赤十字よりの慰問品に關連して「ナショナル」と混同されたのに

トロント在留の日系二世が領政府に抗議を表明

（トロント特電）最近組織された二世委員會の主唱によつてトロント在住の日系カナダ人の多數は、最近日本赤十字社からカナダに送り届けられた日本食料品の贈り物を分配することには賛成せぬことになつた。それは一方に於てはカナダ政府に對し日本とは完全に手を切つてゐる故に完全なる市民權を認めることを要求し、他方に於ては日本のファシスト的戰爭目的に抗議を表明するといふ強硬なる態度を示すためからである。而して右の二世委員會ではトロント市の日刊新聞に手紙を送つて「トロント市內の日系カナダ人は斯る品物が吾々に提供されると云ふことは大なる侮辱であつて、それは吾々をしてファシスト的な考へ方に同情をもたせようと試みるものであると推断せしめるものである。吾々はカナダ人としてファシストの侵略者に對する聯合國の勢力の中に堅列することを欲するものであるのだ」と言明してゐる。右の日本食料品といふのは味噌、醤油、緑茶であつて移動日本人間に分配するために相當量のものが非戰鬪員交換船によつてカナダに送り届けられたものである。

◇

右に關してトロントの二世の一代表者は、日本から送られて來た品物を日系市民にも分配することをカナダ政府が是認したといふことは政府が日本人ナショナルとカナダ生れの市民とを區別することをしないといふ明證であるとて「此東京からの贈物による侮辱をカナダ政府がそれ自身の市民に廻したといふことはデモクラシーのための闘爭へ參加したいと願つてゐるカナダ生れの日系二世に對する、もう一つの打撃である。吾々は軍隊に入ることも戰爭産業の大部分に從業することをも拒否されてゐる。吾々の市民としての權利は制限されて居り、吾々の財産は奪はれたことにより大きな損害を蒙り夫を補償する途もなく、吾々の精神も不可避的なる打撃を受けてゐる。吾々の大部分が必要としてゐるところのものは政府が吾々をカナデアンとして全的に認めるといふ意志表示と行動を吾國家の指導者からして望ふことである。それは米國に於てはルーズヴェルト大統領が日系米國人のために採したところであり其結果として彼等は米國に一命を捧げて盡してゐるのである」と言つてゐる。而して二世委員會を代表してトロント市內の日刊新聞に送つた手紙には小堀ドロシア、小田ケイ、田中ジョージの三氏が署名してあり、右に關してカナデアン・トリビユーン紙は全責に亘る記事を書きトロント・デーリー・スター紙は特別記事として報道してゐるが、手紙の末尾で「カナダに居る日本人の將來のために他の地方や他州に居る日本人も同樣な態度に出ることを希望する」と述べてゐる。

日系人と勞働組合の態度

人種の別なき組織の擴大が必要

（ハミルトン發）最近のハミルトン勞働會議所會議では日系人の勞働條件に關して論議し「國籍や人種の如何に拘らず若し彼等が低賃金により搾取される事に對しては吾等は反對しなければならぬ」と主張された。

（晩香坡發）先週の晩香坡新西院及地方勞働會議所會議に於て新西院の電氣從業員から「ビーシー州奥地の鐵道で日本人が働いてゐる」ことに關して質問があつたのに對し、カーメンス・ユニオン代表のテム・シーラーは「吾々の組合としては日本人がラウンドハウスに働く事に反對してゐるのだが、之等の日本人は他の働き手が得られたらすぐに解雇することになつてゐる」と答へた。

（右のシーラーといふ男は自國た勞組で曾ては勞働會議から追放されたことがある。何れにしても人種の別などは問題にしない筈の勞働組合までが消極的ではあるが偏見を持つのは、遺憾といふべきで、他の團體と協力して移動日本人の再定住を援助してゐるオンタリオ州ロンドンの地方勞働會議や「國籍や人種の如何に拘らず若し彼等が低賃金により搾取される事に對しては吾等は反對しなければならぬ」と主張するハミルトンの地方勞働會議あたりを少し見習ふがよい。一方日本人勞働者も大々的に其の地方の勞働組合に進んで加入すべきである）

（エドモントン發）エドモントン市內に之以上日本人を入れることを許可しないやうにと要求する二つの決議案が市會で審議されてゐる。一つはカナダ在郷軍人會支部からのもので日本人を鶏肉處理工場に就働させるために入市させたことに激怒の意を表したもので、今後日本人の入市に反對するといふのであり、他はエドモントンの地方勞働會議が日本人の入市を許可したのはそれに反對する者の意見を輕視したものだ」と述べてゐるのである。

二世と勞働組合

最近カナダのオンタリオ州ハミルトン地方勞働會議が日系カナダ人の賃金を引上げなければならぬことを主張し、人種の故に如何なる勞働者も搾取さるべきでないと説明したのは大に稱揚さるべきことである。此のカナダ側の勞働組合のとつた態度は、米國內の總同盟系の組合が、日系人を組合に加入させることを拒否し、有らゆる勞働者を一つにしてこそデモクラシーのための一大勢力となるものであることを忘れてゐるのに對する良き教訓である。勞働組合にして少數民族の勞働者を組合員とする事を拒否してゐるやうでは、低賃金と低劣なる勞働條件に甘んじなければならぬ非組合員を前にし、それを競爭しなければならぬ事になるのだが、之こそは組織勞働者が第一に克服しなければならぬ事柄である。戰前も戰爭に入つてからも日系米人勞働者の組合加入を歡迎してゐるシーアイオー派や全國海員組合は其の賢明な政策を反映させて、日系人勞働者の組織に積極的なる援助をなしてゐる。最近シーアイオー派の勞働組合が一大勢力を持つに到つた所以は彼等の二つの賢明なる決定—勞働者を職業別でなく産業別に組織する事と人種や皮膚の色や信條の別なく有らゆる勞働者を其組合員に入れる事—である。シーアイオー派が成功し、現在の如く人種關係に於て強大なる民主主義を推し從てゐるのは賢明なる基本的目的に添つて行動してゐるからである。勞働組合は團体としては日系人の再定住に關して積極的態度を示し良き協力を與へてくれてゐるけれども、少數の組合が特に加入を肯ぜざる米國勞働總同盟の組合の市民に對しては、日系米人の再定住に公然と反對して居る傾向がある。日系米人の組合加入は其組合員を説得して所持してゐる。二世は組織勞働者の數を増すために努力しなければならぬ、同時に勞働組合も有らゆる日系米人は勿論少數民族を組織し、一の勞働者も加へて勞働運動のものとして協力させなければならぬのである。—（パシフイック・シチズンス紙の社説より）

徴(兵)令復活

日系米國市民に

（ワシントン發）米國日系市民は一九四二年二月以來米國の軍隊に徴集を中止されてゐたが今回廃止され、セレクチヴ・サーヴイスの規定が修正されて他の米人同樣再び軍隊に徴集されることになつた。

日系女子も部隊へ

（米國テキサス州ボウイー兵營發）當兵營に居る日系市民五十一名が米國婦人部隊へ志願して許容され、ジョージア州フォート・オグルソープ兵營に向けて出發し基本的な訓練を受けることになつたが、米國で最初の日系婦人部隊參加者である。

教師の不足

カナダで七千人

（モントリオール發）現在カナダ內で七千人の教師が不足してゐるので教師會合同委員會では「以前教師だつた者にして軍隊に入つてゐる者を以て此不足を補ふ」といふ意見に一致し其實現に努力することになつた。

（ウイニペッグ發）カナダ全國では教師不足のために閉鎖されてゐる學校が一千校もあるがビーシー州では十一校しかないとビーシー教師職員のオザアンス氏は語つてゐる。ビーシー州內千百四十六校の教師數四千人中正式資格のない者は十三名だけで百十七名は臨時の資格を持つてゐる。

スペイン領事歸國

（晩香坡發）晩香坡駐在のスペイン領事・ヨペ氏は本國政府より領事職を命ぜられ今週先プリンストンのスペイン大使館に向けて出發する事になつた。何故の召還だかは判らない。

強制就働規定違反

（ハミルトン發）晩香坡から來た一日系二世はセレクチブ・サーヴイス規定違反のかどで六ヶ月の懲役に處せられた。

マニトバのビーツ農者組合總會

（ウイニペッグ發）マニトバ州のシユガービーツ耕作者組合總會ではオタワ政府に對しビーツ砂糖の消費税を百封度につき五十仙引下げ、ビーツの値段を少くとも三ケ年間安定させるやうに要求する事を可決した。此總會に於てウイニペツグのサッカース氏は「ビーツト[illegible]がビーツア[illegible]働きに來て居る日本人を他の仕事口に向け、それが激しく移轉され、その結果グロワーの中にはビーツ耕作の新契約を結んでよいものか否かに迷つてゐる向きがある位である、其の考へに迄ぶまでもなくゴルシヨンに向けられるべきものであつて日本人が非難される謂はれはない」と述べ、日本人勞ドウ者は勤勉家として他の勞働者よりも勝つてゐるを稱讃した。[illegible]

日本人家族要求

（オタワ通信）[illegible]二十五名で日本人二〇を[illegible]した[illegible]所であるが日本人家族は目下十三[illegible]であり更に日本人五家族が[illegible]されてゐる。[illegible]

カズローのミル焼失

一月二十六日午前一時半頃カズロー上のラムバー製材所に出火して全焼した。[illegible]は日本人が[illegible]一萬八千弗を損失してゐるが損害額は[illegible]保險に附してある。

ニユーカナデアン

在加日本人の爲の獨立不偏の週刊紙

購讀料 一部十仙 一月四十仙 前金六ケ月二弗 一ケ年四弗

編輯兼發行者 生山國夫
日本文編輯者 梅月高市
社員 前川東
同 森次兒
同 池野順次

【社說】

原則的な問題として

トロント在住二世のとられる態度

トロントに在住する日系カナダ人が、日本赤十字より送達された贈り物に對してとつた行動は、國際的なる赤十字の趣旨に反するものがあるかも知れないけれども、それは別として、東部に於ける轉住者等が、彼等の新しきホームに於ける將來の幸福に、些かたりとも偏見を持たれるが如き絡み合を回避しようとして、如何に注意ぶかき行動をとつてゐるものであるかを示す一例證ではある。

出來事そのものは比較的に見れば小さいものである。しかしながら、彼等の援助を當にしてゐるかも知れない日本人ナショナルと、彼等の生國に於けるカナダ市民としての權利を確立しようとしてゐる日系二世との間に、何も差異を認める必要はないといふ風にオタワ政府がとつたとしても、トロントに在る日系二世が大なる損害を蒙むるといふ點を見落してはならないのである。若しこれが他に何等の關係なき單なる事柄であつたならば、或はその重大さに誤り見られるかも知れない。けれども、今時の出來事は、少くとも戰時中はデモクラチツクな市民權を人種の故に沒却するといふが如き政府當局の態度にも關連してゐるといふ點で見逃せないのだ。今は既に殆ど忘れられたかの如くなつてゐる三年前の政府の言明——カナダ市民としての權利は擁護する——も、カナダに生れカナダの教育を受けた二世が、强烈なる抗議をなさなければ全然無視されるといふ状態にあることを忘れてはならないのである。

右の如き状態にあることを考へるとき、今回東部に於ける若き人々がとつた行動は、それに對する方策として誠に重要なる意義があるといはねばならない。ビーシー州内の日本人ナショナルの抗議に對してオタワ政府が考慮を拂つた如くに、今回の出來事に對しても當然同じ考慮が拂はるべきである。ビーシー州インテリアタウンの政府補助轉住地の生活狀態改善問題については、與に社會政策に對する權威者たちによる公平なる調査が行はれたのである。

しかして今や、法律上で認められてゐるカナダ市民が、彼等の市民としての資格に關して改善を要求する時がきてゐるのである。市民權とは名のみで、事實上では著しき差別を附されてゐる日系二世の狀態に對しては、公平なる心をもつた適當なる法律家によつて檢討が加へられなければならない。吾々の自由と平等なる權利は、政府の敕令が五十年繼續するとなるよりも、遙に[illegible]重要なる問題であるのだ。

正義平等を基礎とするカナダの調和實現へ

問題は日系人を日本へ送還したり追放したりする事によつて解決出來るものではなく、彼等の生國に於て彼等が完全なる市民權を得られるやうに援助し、經濟的にも政治的にも平等なる立場を得る樣に支持してやる事によつてのみ、有らゆる人種から成る[illegible]は彼等の生活標準を引上げる爲に肩を組んで協力できるのであり、其の方法によつてのみクリスチャンと自稱する人々は見[illegible]の精神を實際に生かし、平等と正義に基礎をおいてこそカナダの調和を圖る事が出來、また之によつてのみ吾々は平等と兄弟愛の行はれる世界建設に貢獻する事が出來るのである。——(日本人問題に對するシーシーエフの態度)

過去の經驗を活かして再定住の達成へ

——『東部カナダに於ける印象』——

清水生

過去の經驗と再定住

「歷史は繰返す」と哲人ベーコンが言つてゐる通り實用的知識の大部分は經驗によつて與へられるのである。社會の進歩發達は過去の時代に蓄積された文化的遺産を、有効に活用する事によつて成し得るのであつて、所謂「後進民族」とは、決して先天的に劣等なのではなくて、長い歷史の間に時代から時代へと、其の文化を順調に讓り發展せしめ得なかつた爲世に後れた民族なのである。

經驗を活用するには、ただ其の事實を知るのみでなく、又夫を模倣するのではなくて、科學的に其の事實を研究して、その中から何時何處にでも役に立つ原理或は原理を發見するのでなくてはならない。

再定住を達成する爲にも、我らは過去の經驗から數々の教訓を學ぶ事が出來る。

太平洋沿岸に於ける五十年に亘る一世の發展史は貴い教材でなくてはならない。一世の成功と失錯、勝利と失敗によつて、我らは將來爲すべき事、愼むべき事に就て學び得る。二世は一世の經驗を最上に活用する事によつて自ら益するばかりでなく、同時に一世の努力に對して感謝も出來、親に對する孝養を盡すことにもなる。

次にカナダに移住した他人種の經驗から學び得る事も多い。私は旅行中此の點にも留意して、アルバタではハテライト移民團を視察し、マニトバでは佛系及び獨系の農村の事情に就て聞かされた。各地で支那人、ユダヤ人、黒人等の狀態も見、モントリオールでは猶太人牧師三名と佛系人について座談もした。全く皮相な觀察かも知れぬが、私の見たところでは、日系人の同化程度は他人種の夫れに比して決して劣つてゐないと感じた。また人種的に隔離した社會を作る事は人種問題解決を困難ならしめる事をも感じた。前述のハテライト移民團の如きも、一方學ぶべき美點も有してはゐるが、一般社會から全く隔離されて、其の地に何らのよき貢獻をしないため、白人でありながら一般の人達から猜疑心を以て見られ、排斥されてゐるのである。

更に、再定住經濟上、早くから東部に發展した同胞の經驗は貴いものである。アルバタのレイモンドには三十數年前から日本人が農業に從事してゐるが、今では一千エーカーの土地を所有する大農家となつてゐる人達もある。エドモントン、レジャイナ、サスカツーン、ウイニペツグ、トロント、モントリオール等の都市にも、少數の日本人が發展してゐた。

二十年位は苦心努力しないと何事も成功しないと云ふ事は、彼らの經驗の教へる一事である。各地に於て、商業でも農業でも、二十年以上苦心した人々は今日相當の地位を得てゐる事實を見たのである。定住の精神が成功の一秘訣である事も彼等の經驗によつて教へられる。シルコアイナ農場の發展談を聞いて私はさう感じた。キャルガリーのホテルに働いて居た三人の日本人が、白人職に細物の要求のある事に氣づき、晩市から品物を取寄せて各人の便宜を圖つた。要求が增したのでクリスマス前に一時の積りで店を開いてホテルに働いた餘暇に商賣したのであつたが、クリスマス後にも一般の要求に應じて店を繼續し、一人が其の專任となり、他の二人は從前通りホテルに働きながら店を助ける事にしたのであつた。それは約二十年前の事であるが、今日では白人の店を凌ぐ大商店がキャルガリーにあるばかりでなく、エドモントンやレジャイナに支店を擁いて戰時下の今日も益々發展を續けてゐる。「人の要求に應ずる」といふ標語が、一般の信用を集め今日を爲さしめたのであると信ずる。何事も「無くてならぬもの」になる事が成功の一大秘訣である。

今一つ感じた事は、若し日系人が多數密集しないで、白人職に散らばつて就職と自由に安住したら假に排斥は全然解決しないにしても緩和されるであらうと云ふ事である。それはオンタリオ州ケノラに二十八年間定住して居る一日本人の經驗によつて感じたのである。此の人とは私は十數年前から顔を知らずして文通してゐたのであるが、それはかうした經緯からであつた。十數年前彼は私に一通の手紙を寄せ、日本語の勉強に適當なる書籍を求めた。其の理由は彼が一白人の日語學校へ行つて日本語を學んでゐるが、如何なる事か英語では解しかねるので日本語の聖書を送つてくれ、と言ふのであつた。私は早速夫れを送つたのであつたが、爾來不斷に文通して來たのである。

昨年東部旅行中始めて右の友を[illegible]にかつて見ぬ方を[illegible]んだのであつたが、同伴された白人牧師にも語し、短時間のうちに次の如き事實を知つたのである。ケノラには日本人が一家族しかない。隣人に對して何等の差別待遇はなく、商事に同等に取扱はれてゐる。子供達も皆白人と同等によい仕事に就て居る。長男はカナダ軍隊に加はつて出征し、次男は市内のグランヂの機械係、長女は裁判所の書記、次女は高校に在學、小さい子供二人は通學中、といふことであつた。

去るクリスマスに受取つた彼の手紙に左の一節があつた。

「子女等の職業に就ても白人達はそれ以上の職に就いて居るものあるのは、永年當地に居住して白人と接して來た爲めでもあるが、第一なる理由は子供が小學校在學中學校方面で相當知られたこと、熱心に教會通ひをして居た爲めだと思はれます」と。

移動轉住者は、過去にも度々行**はれた事であるから、今[illegible]からも[illegible]は此の國家に[illegible]得る。筆者は茲に二人の[illegible]の研究を紹介して讀者の參考に供したい。**

エール大學の心理學教授[illegible]ス博士が一萬五千の[illegible]を調査して「三百人の天才と[illegible]の特徴」と題した[illegible]を發表した。それによると、天才に共通の特色が次の如く四つある。

第一は目標を定め[illegible]必ず成す力である。從つて[illegible]に努力を盡した人達である。

第二は耐久力である。一旦始めた事はどんな事があつても終結する迄根氣よく最後まで頑張した。

第三は自信自主性、自分で工夫し、人に頼らず自分でやること。

第四は何事も獨特なるものを作り出すと云ふ心である。

最近「共和國」といふ本を世に出して相當センセーションを起してゐる名高い歷史家ビアード博士が最近「[illegible]」研究による結論は何ですかと問はれて、左の如く答へた。

一、神の臼は遲く廻るが[illegible]である

二、亡ぶる人は先づ心が狂ふ

三、世が暗くなれば星が見える

四、蜂は花の蜜をとるが同時に花粉を與へる

即ち五千年の人類の歷史は、[illegible]は間違ひなく起りつゝあり、[illegible]に走る事の愚さ、動亂の[illegible]によつてのみ進歩があるのである事、前進すべき一定の目的が宇宙には働いてゐる事等を吾々に教へてゐるのである。

若し心理學的に歷史の事實を研究するならば、將來に對する[illegible]を達成するが爲には[illegible]的原則を建設する爲に必要なる[illegible]い道を見出し得ると確信する。

冷やかに見究めねばならぬ戦争の性格

……ある老労働者の日記……

井手小四郎

一月一日

おそく目を醒ました時、窓越しに雪が降つてゐるのが見れる。林の中の、ちつぽけな組立小屋には犬の仔一匹迷ひ込まぬので、まことに、もの静かな元朝である。クリスマス前に流行感冒にやられ胸の痛みと熱に相当悩まされたが都合で大晦まで働かされたので疲労が一時に出て来たのか、起上る元気もない。放心状態に雪に見入つて、ぐつたりと静寂の中に浸つて居れば、谷底へ引込まれるやうに心が沈んで行く。肉体が疲労したら精神も疲れてゐるのだらう。此頃こんな寂しさが、ふッと湧くことがある。死に近づきつゝある肉体の寂しさなのか、肉体的に衰退を感じ、眼にうつる知識の上に衰退を観るにつけ、いつからともなく、永くない生の自覚が植つけられ、心から離れなくなつてゐるのであらう。しかも、死に直面してもよい心の準備は、まだ出来てゐない。其覚悟が摑らない寂しさをもたらすのかも知れぬ。

人生は所詮寂しいものなのだ。空の空なるものであらう。それも人生の一面の形相であることに間違ひはない。併し、若い日のあの虚無的寂しさとは違つた繊細なものかも知れない。二十思想の氷かつた私の若い日から離く脱け出した私と思つてゐたが、物に触の付添ふ如く、私の知らぬ間につきまとふて居たものを、今になつて発見したのであらうか。それでも社会秩序や環境が各個人の心に反映する、破壊と建設が繰返されてゐる近代相の反映、それも見逃せない。併し心の寂しさの根は、そんな全部ではない、もつと人間的なものと云ふのが適切であらう。

併し、それも月がむら雲にかげつた性だのものに過ぎず、私はまだ全然明るい方向を見失つたのではない。見るがよい、世界の動きは、歴史的過程の軌道から外れてゐるのではない。大飛躍も逆転もない、永い歴史の上の飛躍時代ではあつても、現在の世界戦の表面に現はれた顛沛たる状態は、一見大飛躍を思はせるが、その本流はそれ程飛躍してゐる訳ではあるまい。本流とは経済的機構の発展過程である。其の変遷は好むと好まざるとに拘らず交戦国と中立国の別なく、統制経済に進みつゝある事は、吾々の消費生活、生産生活を通じても感知する事が出来るのである。エッチでも居たら具体的に解剖を示してくれるだらうが彼は今どこかの戦線にでも居るのかも知れない。

統制経済、国防経済と云はれるものは何か、資本主義の最高形態たる金融資本の強力組織である。併し強力組織であると共に、所謂は自壊作用でもあらうところの此帝国主義的発展のうちには幾多の矛盾が包蔵され、遂には国際的対立を尖鋭化し、植民地、半植民地の再分割、原料資源の獲得、植民地市場独占の一途があるだけで戦争の勃発は必然的なものである。今次戦争が第一次世界戦の継続と云はれるのは夫れが為であり、戦争の危機は前大戦直後から警告されて来たものである。だが地図の色がどう塗らうと、一将功成つて万骨枯る、世界経済における組織を確立せしもの、足下には敗戦国の民衆と、幾多の弱小民族の経済的奴隷の姿を忘れることは出来ない。しかし人類の協同、共栄、幸福なき社会への曙光は、どこから昇るであらう。

一月二日 ○

ホーマンが新聞と手紙を届けてくれた。エフからの手紙がまじつてゐる。

民衆は咆哮せず

民衆は、
愚鈍で、イデオロギーもなく、
黙々として咆哮せず。
金権者が、そのとりまきは、
狡猾で、継ぎ合せの、イデオロギーを作り、
暴力や假面で民衆を躍らせ、さいなむ、
破壊と建設、
そは幾度となく繰返されたり。
併し、
愚鈍な民衆は、
いくたび、打ひしやげられても
又頭を持上げる底力を有つ。
この底力を、強さを
知らざるものを、
無視する偉人は、
継ぎ合せのイデオロギーと共に
遂には亡びるであらう。
民衆は、
擬装された人道や、力の前に征伏されず
今は黙々として、咆哮せず。

生れてはじめて、こんな詩らしいものを作つたので、詩になつてゐるかどうか教べてくれと書き送つたのに対する返書である。

同じく、之には詩操のかけらもない、十年前の、あの頃の文章の断片の拾ひ集めだ。自分は、其古いものから心機一転云々とある。

待て、詩評は全く適評だが、思想の心機一転だけは捨てならぬ。彼は永い間、世界の夜明けを待つた。苦しい生活の中に子女を養育しながら、よく耐えて来たしよく闘つて来た男だのに、戦争といふ野獣な刺戟に乃までひしたのか、尤も戦争感情に駆られて、敵国人系統なるが故を以て学童閉出し教育の拒否を敢てする学務委員の居る世の中ではあるが、彼はきはや浅薄ではなかつた筈である。

思想は変化し向上する、しかし転向するものが裏切する心機一転はあつても、読書や思索、育生活の経験環境の影響から、幾階段もの、自己清算を経て作上つて行くところの思想を、転換することは、さう急激にできるものではあるまい。

戦争は愛国心を喚起し、又、敵愾魅力をも持つ。だが、私らは、感情で戦争を観ずに、冷やかに戦争の性格を見究めねばならぬ。戦争を感情で観る時、人種的憎悪や偏視が湧いたり、優越感が湧いたりするものである。井出共に、[illegible]等が憤激を感じ、この不正に対して闘ふならば、自身の中に萌ふ人種的偏見や優越感も取除き、カナダ人であり、日本人でもあり、アフリカや南洋の土人でもあるぞてろの世界人に、世界の民衆の一人になつて居らねばならぬのだ。

私は世界の民衆の力を信ず、これが私の人生への希望であり、[illegible]なのだ。今の世では約束は反古紙になり勝である。力の権利である暴力にあらざる力である。力とは団結である。社交ダンスも結構、但し満足的意味に於て――。真に人種的偏見、経済的奴隷制から解放される為には、団結以外にはない。労働者は産業組合へ、労働者の組織に、又は地方的連帯戦線でか。ふ商工業者はその商業組合の他に、ただへ平和団結合であらうころ、この協力体に依拠する他に加入すべきに依つてのみ其の人種的差別なき組織は結束するから、う。戦争の不便な金員をもつ者国家の障碍は克服しる、に限らずとしても、労働者が労働者の組合に合ひ、商業者の商店に合つたの[illegible]さす[illegible]。[illegible]は、人類としての智識、[illegible]文化の変化は、その土で開く。

一月三日 ○

あきらめの思想に囚はるる勿れ
[illegible]

『めくら千人、めあき百人』

日本人送還問題に関する輿論調査の一考察

アルバータ州ラコム　佐藤傳

日本が英米と戦端を開いてこの方、新聞、雑誌、映画、ポンチ画、ラヂオ等あらゆる報道機関は日本政府、日本人が野蛮国、野蛮人種でゞもあるかの如く宣伝にこれ努めた。其の結果多くの人々に日本人は恐ろしい人種であるか危険な人種であるか、信頼の出来ない人種であるかの如き印象を与へ日本人問題は恰もカナダ国の一つの癌でゞもあるかの如き感を抱かしめた。

「戦後日本人を送還すべし」との輿論も、ビーシー州を始めカナダ中の各地に燃上つて来た。最近ギャロップ輿論調査所が此送還問題に就て一般民衆に聞ふたところがあつたが夫によると送還賛成者が五十四パーセント、反対者が三十九パーセント、未決定者が七パーセントと云ふ結果になつてゐる。

「めくら千人、めあき千人」と云ふ諺があるが、現代の如き非常時に一様に戦争熱に囚されて常識を失つてゐる時、巧妙なる宣伝を無批判に受入れる民衆の多い時、十には愈ろ日本人問題の判断に就ては「めくら千人めあき百人」と云つた方が適當かも知れぬ。

ギャロップ調査所の「日本人送還問題」の質問に就ても一般民衆中には之を深く考察することもせず単に人種的偏見により或は敵国人といふ概念的の判断により或は新聞、ラヂオ、映画等の宣伝により送還賛成に、めくら投票をした者も少くないと思はれる。

之に反して送還反対者の中には日本人の個人々々をよく理解してゐる者、日本人と経済的関係を有してゐる者、日本人問題を多方面より研究してゐる者或はフェーヤープレーの精神、キリスト教的博愛、人道主義の立場、デモクラシーの観念等の諸点より考慮し、流行的非常時熱に迷はされず冷静なる判断を以て投票した者が相当多いのではないかと想像される。

換言すればギャロップ調査に現はれたる日本人送還賛成者は率に於ては半数以上になつてゐるが之等は比較的思慮浅く判断力低く確固たる信念なく右にも左にも容易に動き得る民衆を多く含んでゐるのではないかと考へられる。一方送還反対者中には思慮深き正義の念に富む信念の強きインテリ階級が相当数含まれてゐるのではないかと察せられる。

此の日本人送還問題に関するギャロップ調査は世に程の権威があるものであるかと云ふ事は知らない。日本人送還問題は単に日本人問題の一つであつて全部でないといふ事も知つてゐる。併し表面には排日的空気が相当に浮に動いてゐるやうに見えるカナダ人の間にも日本人を差別的に待遇する事の非を唱へる正義の士もあり又日本人に同情を寄せる同情を有してゐる力強い味方も多数ゐる。といふ事は見逃せない。

今や将来のある同胞の若き青年子女がビーシーの小天地より飛出してカナダの全土に散在移動し新天地の開拓に着手しつゝある。之等の青年が勤勉着実をもつて新しい職場に立派なる技能を発揮し社会への貢献に努め以て日本人の真価を示すならば、過去に於ける誤解も次第にカナダ人の誤解を解き人種的偏見を払拭し、より多くのよき隣人を理解者を作り得るであらう。

送還問題に対するハワキツン氏所論の一点

◇カナダ在住、陸ニシーシーエフ代議士も[illegible]既決を含む[illegible]決定する事はせず反対に既に此国に在る日系人に選挙権附与を主張するであらう。

◇大体人種政策で[illegible]になるものでない。[illegible]問題は単に深く考へでない[illegible]日本人が此問題[illegible]に考へ[illegible]

[illegible]

読者におねがひ

◇宛名の脇に記してある日付は購読切れる日です。夫れ以前に御送金下さるやう願ひます。

◇寄金は普通郵便で届きますが、現金の場合は書留にして下さい。

ニューカナディアン

Eastern Impressions by Rev. K. Shimizu

LEARNING FROM EXPERIENCES

When Francis Bacon wrote "Histories make men wise", he was pointing out for us the most important source of practical wisdom, that of learning from the experiences of the past, of which history is the most comprehensive record. For human progress was made possible, largely by virtue of the discriminating use of the accumulated capital of past achievements: the experiences of trials and errors, of successes and failures, of victories and defeats. If each generation failed to profit by the experiences of its preceding generations, they would be retracing the same steps, repeating the same mistakes and failures; thereby making any progress impossible. The so-called "backward people" find themselves in the present condition, not because they were inferior in endowments, but because they failed to develop some effective system by which the achievements of the past could be capitalized by the succeeding generations.

We must remember, however, that this process of learning from others' experiences is no simple matter. For one thing, experiences are not transferable: we can only LEARN from them. It means that we should not only know these facts, but also study them carefully and objectively, and in some cases make our own experimentations on them; so that they become actually our own. For another thing, experiences are not to be imitated. The differences of time, place, circumstances and conditions, as well as the persons who go through these experiences, make the exact duplication of them impossible. The best way is to try to discover some universal laws, principles or "truth" underlying them; so that these can be applied to any situation at any time and place with equal validity.

In the attainment of their successful re-settlement, our friends who ventured east of the Rockies can derive many valuable lessons from the experiences of the past.

The history of the Issei settlement on the Pacific Coast during the past fifty years provides us a rich mine of facts, for inspiration and encouragements as well as for warning and counsel. Abundant materials for this study can be found in the two bulky volumes compiled by Jinshiro Nakayama, entitled "The History of Japanese Settlement in Canada," "The Japanese in British Columbia;" an M.A. thesis of about six hundred type-written pages, submitted to the Department of Economics of the University of B.C. by Rigenta Sumida, furnishes us with useful facts; and so does "The Japanese Canadians" by Charles Young. We should make a thorough study of the experiences of the Issei, which may serve a double purpose: first, of appreciating and preserving the real and permanent achievements of the Issei, so that none of their noble efforts may be lost; and secondly, of avoiding the repetition of the same mistakes and errors that they might have made.

Segregation Vs. Assimilation

Much can be learned from the experiences of other racial groups who are settled in the different parts of Canada. During my trip East last year, I had this in mind, and made a point of seeing some of them. I visited a Hutterite settlement in Alberta, and some French colonies in Manitoba. The experiences of the Jews, the Chinese, and the Negroes, their successes and failures, should teach us a great deal. One of the impressions I received from a very cursory study of these groups, was the fact that the Japanese Canadians, contrary to the usual criticisms by some Occidental Canadians, were far more advanced in the process of assimilation to the Canadian ways of life, than some of these racial groups. Another impression I received was that the formation of racially-segregated colonies is detrimental to the solution of racial problems. The Hutterite colony, although it has many good points that we can learn, is not only racially segregated, but also economically and socially isolated, making no positive contribution to the larger Community within which it exists. The result is that the colony is looked upon with suspicion and repugnance, a cause of many problems.

Our relocees, moreover, can learn with profit from those Japanese who were settled in the east of the Rockies before the evacuation. There were quite a number of farmers settled in Raymond, Alberta, some of whom now own and operate two sections of land. In Calgary and Edmonton, Regina and Saskatoon, Winnipeg, Toronto and Montreal, I met a number of Japanese people who had been settled in these places over twenty years.

Listening to their thrilling experiences, I learned many lessons. One of these is that it takes a long, sustained and concentrated effort in order to accomplish any worthy object. Most of these men I met in these places had spent from twenty to twenty-five years of "sweat, blood and tears" in order to see the success of to-day. Another point I learned was, that serviceableness was an important key to success. The story of the Silk-o-Lina Stores is a case in point. About twenty years ago, three men working in the C.P.R. Hotel in Calgary, found that there was a demand for silk handkerchiefs among the people they served in the Hotel. Thereupon, they ordered some silk goods from Vancouver and served the needs of their customers. The demands grew so much that they opened a temporary store during the Christmas season, the three men working there in turn in their spare hours. After Christmas, the customers would not let the store to be closed. So they decided to keep it open, one of the three taking charge of it, while the other two remained working in the Hotel. With the growth of business, these also had to join in the business and later branch stores were opened in Regina and Edmonton. To-day, all three stores are doing a thriving business. Usefulness is the season for existence, for anybody or anything. As long as we serve some vital needs of the community, the people will not let us fail.

Case Study of Dispersal

In the City of Kenora, in northern Ontario, there is a Japanese family. It is the only Japanese family in the vicinity. I have known them for the past ten years, although I had not seen them until last year. About ten years ago, the father of the family wrote to me, asking me to send him a copy of the Bible in Japanese language. The reason he gave, was that his children were all going to a Christian Sunday School, but he did not know what they were learning about, not understanding English well enough. He and his wife had decided that as parents it was their duty to know what their children were learning. Promptly I sent him the Bible, and ever since we have been corresponding. It was with a great delight that we met each other for the first time last year, when I passed through Kenora.

In the brief time I had with him, I found out the following facts about him and his family, which contain many hints bearing on the subject under consideration. He worked with the C.P.R. for twenty-eight years, living in Kenora all those years. Like everybody else, he has had many difficulties and hardships to overcome; but now he is one of the respected citizens of that City. There is no discrimination against him, even in this war-time. His eldest son is serving in the army (and I noticed a report about him published in this paper two weeks ago), the second son is a mechanic in the local garage, one daughter is a stenographer in the Court House; and the second daughter is working in the High School. Two children are still going to school. At Christmas, I received a letter from this friend, and in it he says in part:

"Fortunately our children are all engaged in occupations equal to, or better than, their Occidental friends; and one reason for it is that we have lived here so long and are well known to all; but another reason is that we are trusted and loved, because of our long school and Church connections."

To my mind, this will make a splendid case study in connection with the question of dispersal.

Are We Wise Enough?

Needless to say, general history will shed much light on the question we are considering, because migration and re-settlement have been common events in history. It is a large subject, and rather than depending on my limited knowledge, I shall call to aid two authorities in this field of study: one a student of biographies, and another, one of the outstanding historians of to-day, whose recent book "The Republic" is being widely discussed at the present time.

According to Dale Carnegie, Dr. Catherine Miles, Clinical Professor of Psychology at Yale, made a thorough study of fifteen thousand biographies and other documents, in order to find out the principal characteristics up to twenty-five years of age, of three hundred geniuses born between the years 1550 and 1850. Out of her findings, she wrote a book entitled "Early Mental Traits of Three Hundred Geniuses." In this study, Dr. Miles discovered that four traits ran through all of these three hundred geniuses, which explained their great achievements. And they were these:

1. The ability to turn obstacles to opportunity. Obstacles did not baffle or discourage them, but only served to bring out their hidden, fighting powers.

2. The power to see it through was the second trait. They were not quitters. They had tenacity, persistence and patience by which to finish what they started out to do, in spite of everything.

3. Initiative was the third success trait. They did not wait until they were asked or compelled to do, nor did they depend too much on others. They started and carried through on their own.

4. The fourth quality was a passion for excellence. They did their utmost and best in whatever they undertook to do, even the most menial task.

Now that we have heard them, they sound so simple and obvious. Like Columbus' egg, it seems so easy. The only trouble has been that we have not always acted on the best light we had. If we really and seriously LEARN from the experiences of these hundred successful people, we can also learn the secret of getting the necessary power to bring our task to a successful finish.

When Charles A. Beard, one of the most distinguished living historians, was asked what lessons he had learned from his lifelong study and teaching of history, he answered in these words:

"1. The mills of the gods grind slowly but they grind exceeding fine;

2. Those whom the gods are about to destroy they first make mad;

3. When it gets dark enough, you can see stars;

4. The bee fertilizes the flower that it robs."

The slow but inevitable working of divine justice; the suicidal futility of anger and hatred: the perfection of life through sacrifices; the benevolent working of the law of compensation, of which I spoke last week, are some of the lessons that the experiences of five thousand years of human history teach us.

Light is not lacking if we are wise enough to learn from the experiences of the past.

WINTER SUNSET

How [illegible] the white intrepid wings
Of gulls blaze narrow trails of silver through
An evening wilderness of thorny gold
And tangled [illegible] where old roots go down
Into the dark and fertile silt.

E. E. L.

WINTER ONENESS

The snow includes us all
In its touch
None is left out,
From the heathen.
The quiet air [illegible] gently downward
[illegible]
Wraps all [illegible].

—[illegible]

A Rejoinder on Intermarriage

By DAVE WATANABE

(Intermarriage, oft-times the cause of heated arguments and theorizing by Nisei was viewed by Joseph Naga in an article in the Christmas issue of the New Canadian. He described the story of "Dick" an evacuee in Ontario, who was contemplating marriage with a white girl and stated that "the urge that leads many a Canadian-born Japanese to seek solace in intermarriage results from an escapist attitude." Dave Watanabe, at variance with this contention, advances his own reasons for intermarriage in the following article.)

—0—

Under the provocative title, "He's Marrying a White Girl", a Toronto Nisei wrote in the Christmas issue of THE NEW CANADIAN a timely article on the subject of intermarriage. This illustrative case, of which Mr. Naga writes, may be exactly as presented in this particular instance. I do not question that, for ideas such as he presented may well be harbored in the minds of some people. But when he states that this case is typical of thousands of Canadian-born Japanese, I must beg to differ and advance a viewpoint which certainly does not follow a parallel line of reasoning.

Mr. Naga suggests that the Nisei have the feeling that if they intermarry they will better themselves. Actually it will impress upon them more clearly than ever that they are of Japanese extraction, if that is the cause of their inferiority complex.

I do not know what percentage of the young men with white girl friends fall into the escapist category of which Mr. Naga writes. But every one of the dozen or so people with whom I have discussed the subject feels that this escapist attitude is not only fundamentally wrong and futile, but also uncommon.

* * *

What then motivates these friendships and the few, but ever-increasing, cases of intermarriage?

The answer is so simple and so obvious that it may remain unnoticed by those who like to delve far below the surface in search of supposedly hidden angles.

We are all creatures governed in varying degrees by reasoning, instinct and emotions. These forces which determine the pattern of our lives also point to conclusions in regard to intermarriage.

When we reason out this question we conclude that all people are free and equal, regardless of race, creed or color. The only differences are those among individuals. It is readily admitted that there are certain characteristics peculiar to, or even unique, among certain races. But the proverbial thrift of the Scotch, the hardiness of the Scandinavians, or the co-operativeness of the Russians are certainly not found among all people of these races. On the other hand, these and other characteristics, as well as undesirable ones, are found among certain individuals of every country. If we are not prejudiced by propaganda or influenced by our emotions, we must judge an individual by his or her personal characteristics alone.

When it comes to the choice of a life partner we look for certain traits, a certain personality which we like. Whether we set out to look for a pre-determined ideal and find such a one, or fall in love with someone and learn to like their ways, is not pertinent. What does govern the issue is that we may find the characteristics that we desire, in anyone, regardless of nationality or racial origin.

Another factor that governs our lives is instinct. Just as strong as our instinctive desire for food, sleep or survival, is the desire to have a mate with whom to share our lives and to have children. Neither biology nor instinct knows of any barrier between races, creeds or colors.

Mankind has risen to the preferred position of being of the highest c[illegible] of living things on earth because of his reasoning power. Guiding one's life by the judicious use of this power, together with following our natural instincts that enable us to lead a healthy and normal life, is living on the highest plane.

Unfortunately many are carried away to varying degrees by a third factor that governs human lives. That factor is emotion. Positive emotions of love, hope, charity and numerous others, we are all aware of and thankful for because they enrich our lives over and above a life guided by reason and instinct alone. But our emotions, if not controlled, can be our greatest curse and shame. It is the negative emotions that cause all our petty strife, our greed, our prejudice, our wars. We must do away with the negative emotions if we are to lead truly happy, useful and civilized lives.

I think in these very simple explanations is found the answer why people intermarry. It is a case of reasoning, instinct and positive emotion telling you that the one you love and are loved by, is the one for you, regardless of race, creed, color or Mrs. Grundy's gossip.

It is not only a natural and reasonable attitude but also an attitude of faith in mankind's advancement to a higher stage of civilization where the negative emotions of hate and prejudice will be things of the past. It is consistent with the thought of ever-increasing numbers of people all over the world who believe in the Golden Rule and can truly say, "The world is my country and my religion is to do good."

Nisei Humoresque...

Some Chinese actors in Hollywood refused to play Japanese parts in atrocity pictures, and the reason is most interesting:

It's not out of resentment against the Japanese, but out of the very practical fear that Japanese atrocity pictures will increase racial prejudice against all people of the so-called yellow race.

Smart, these Chinese.

—Des Moines Register

Saburo Tsur's "Fifth Column" in the Manzanar (Calif.) Free Press provides the next few odd bits of wisdom—sagacity unquestioned...

God created the universe and rested; he then created man and rested; he finally created woman, and since then neither the god nor man has rested. —So Dudo

A girl may love you from the bottom of her heart but there's always room for some other guy at the top.

She that falls in love with herself has no rivals.

* * *

[illegible]

seems—as witness the following excerpt from a column entitled "Stormy Weather" in the Rowher, Arkansas publication:

"Yesterday an embarassing thing happened to me. I asked one nisei girl (with no bad intentions at all), 'Since when did you start selling vegetables?' She seemed puzzled so I enlightened her mistic brains thus, 'Well, you're displaying "daikons," so I was just wondering. Then like the full fury of a broken dam, she proceeded to knock the stuffings (the ones I had painstakingly saved from Christmas too) out of me... How was I to know that 'daikons' were her legs? (okay, girls, I know mine are like gobos...)

While on this theme, it is interesting to note a note in the aforementioned "Fifth Column" at Manzanar about a "Coed" dance: "The [illegible] [illegible] Homecoming Season passed quite an affair among the [illegible] over the [illegible] day..." [illegible] I was just [illegible] besides I [illegible] [illegible] stuff...

Presentation Day Climaxes Lemon Creek School Term

Kaslo Klippings

KASLO, B.C.—A head start into the Leap Year has been planned by Kaslo kuties with the sponsoring of a co-ed hop at the Drill Hall, tonight Jan. 22. Free refreshments (dark promises of unique specialities) and a varied programme including the introduction of the Conga to this settlement is promised by the "Evacuettes" on the posters on the local bulletin boards.

Another coed stipulation is that ladies will be charged twenty-five cents while the charge for gentlemen is only twenty.

* * *

It was "Hi, folks!" from a new baby girl at the Mr. and Mrs. Fujimotos early Sunday morning, Jan. 16 as they welcomed a new addition to their family.

Tap dancing and a jitterbugging routine were Nisei contributions to the annual dance sponsored by the local chapter of the Red Cross at the Drill Hall, last night, Jan. 21. Several Nisei couples attended the gala affair that was livened by the activities of a four-piece orchestra. The Kaslo girls taking part in the "floor show" were Takiko Suzuki, Yoshiko Matsuga and Amy Takeda in the tap number, and Sue Matsugu, Molly Taira, Kim Takeda and Tsune Kosaka in the "hep cat" act.

* * *

The Kootenay Lake School Christmas Concert held last month at the Drill Hall made a net profit of $48.50, it was reported by the local P. T. A. It was decided to use the funds for obtaining equipment for the school clubs and other activities.

Miss Asako Sakata of Popoff reports the loss of a black suitcase during a trip from Nakusp to Slocan on Dec. 19. Anyone knowing the whereabouts of the missing article is asked to get in touch with her at Popoff, Slocan, B.C.

By John Tokiwa

On behalf of the Lemon Creek School, I wish to extend our sincerest best wishes through the New Canadian to each and every reader for a bright and prosperous New Year.

1944 will see many changes in the schools, but let us hope that we will be able to plough through any hardships, joys and disappointments to to make this New Year a successful one. While the people look forward to an encouraging year, let's turn back a few weeks and return to unforgetable 1943 and review the last events of the past year at Lemon Creek School.

On December 22, the last day of school an Awards Day Assembly was held for students from Grade 4 - 8. An assortment of plays and carol singing had just finished and now the presentation of the awards was about to begin. Silence fell in the assembly hall as Miss Uchida addressed the students before making the presentations. Awards were given for Scholarship, Citizenship, Participation, and Sports, and students winning three out of the possible four would receive the school crest.

Twenty-six proud students from grades 4 to 8 received participation badges, while eleven pupils received the harder-to-get citizenship award. Scholarship badges were presented to the following leaders of the grades: Grade 4, Mamoru Watanabe; Gr. 5, Yuriko Watari; Gr. 6, Sumiko Tanabe; Gr. 7, Michiko Tanizawa, Ryusuke Shibata; Gr. 8, Michiko Ishii, Kunie Suyama. Students receiving two out of the possible 4 badges were Kunie Suyama, Manabu Doi, Noboru Matsuba, and John Tokiwa, all Grade 8 students. No sports awards were made.

Although the majority of the students did not receive a badge, there was eagerness in their eyes to try harder next term to win at least one award when the next Presentation Day takes place. But each student, one and all, was delighted to think that school was over for the year and a fresh start would be made in 1944.

Orange Blossoms... and such stuff

SHINYA - TAKAMATSU

Wedding bells tolled merrily as Miss Fukuko Takamatsu of Slocan was wedded to Mr. Shizuo Shinya, fourth son of Mr. and Mrs. Shinsuke Shinya of Sandon at Sandon on Jan. 8. Rev. K. Tsuji was in charge of the ceremony. Mr. and Mrs. Yuji Shimazaki and Mr. and Mrs. Susumu Homma were baishakunins for the happy occasion.

The couple left Sandon recently to make their home in Montreal.

KAWASAKI - KONDO

The scent of orange blossoms caressed the air when Miss Saizue Kondo of Popoff became the bride of Mr. Ryota Kawasaki on Jan. 8. Rev. K. Tsuji officiated.

Baishakunins were Mr. and Mrs. Mohachi Kawasaki and Mr. and Mrs. Masaru Motomura. A reception was held after the ceremony for relatives and friends in the Popoff Second Street Hall.

ISHII - TAKAMATSU

Slocan was the scene, the date Jan. 6, when Chiyoko, eldest daughter of Mr. and Mrs. Sadakichi Takamatsu of Slocan, was joined in marriage to Mr. Kohachiro Ishii of Rogers, B.C., son of Mrs. Ito Ishii of Greenwood. The service was in the charge of Rev. K. Tsuji.

* * *

A NEW TORONTO BELLE ! !

Mr. and Mrs. George Ogaki (nee Kay Uyeno) would like to announce the arrival of a baby girl, Carol Hatsumi, at the Mount Sinai Hospital in Toronto on Dec. 18, 1943.

Flu Ban Lifted; Sandon Goes Back To Normalcy

SANDON, B.C.—With the passing of the influenza epidemic from this center the ban on public gatherings has been finally lifted. The lifting of the ban immediately saw a recurrence of community activities as both the local public and high schools opened on Jan. 10. The local committee presented a Japanese movie which played to capacity audiences.

The high school concert which was postponed because of the flu is to be presented at the end of this month.

About fifteen men had been in Sandon on holidays from jobs in other parts of B.C. during the Christmas season, and at the turn of the year five of them returned back to Mont Lake while the rest headed east to new jobs.

Another relocee was Toshiko Nakashiba, formerly of Vancouver.

Mr. Yaichi Nakatsu and family have moved to Monte Lake. Mr. Yutaro Omoto and family have moved to Tashme.

The Sandon committee wishes to acknowledge a donation of $10 from Mr. Masajiro Takahashi of Alberta in appreciation of the committee's work in arranging for his wife's funeral in Sandon recently.

A gift of 45 barrels of shoyu, one barrel of miso and 4 cases of Japanese tea has been received from the Japanese Red Cross through International Red Cross facilities. The goods were divided among the 750 residents of Sandon and a wire of thanks sent to the Japanese Red Cross.

Princeton Men Celebrate New Year

No. 1 Camp, PRINCETON, B.C.—Mitsuo Yokome was again named to head the camp committee as chairman in the regular election held Jan. 2 at this camp, reports the camp correspondent.

Christmas was celebrated in the same fashion as last year with turkey and all the trimmings in a menu that would satisfy the most jaded appetites. This was due to the prodigious efforts of the willing and able cooking staff. After the sumptuous dinner the mess hall atmosphere was brightened with mellow song and dance (Japanese style, of course) and other impromptu acts to while away a pleasant holiday.

This winter the weather has been mild as compared to the last one and so far the lowest recorded temperature has been ten above in the daytime. The usual daytime temperature has the mercury hovering around twenty and thiry to prove ideal working conditions for the winter season.

A general meeting was called on Jan. 2 and with chairman Yokome in charge report were given on the petition sent to the Banff office of the Department of Mines and Resources about wage increases and bonuses.

A letter of thanks from the chief cook (white) of the camp for the gift and the visits of the men during his sickness was read to the assemblage.

Those desiring to apply for repatriation were advised that the Spanish consul was willing to take applications at the present time.

After discussion of several problems an election was held with the following results:

Mitsuo Yokome, chairman; Takazo Yasumatsu, secretary; Hisao Shimizu, Totaro Fujino, Shiro Teramura, Katsumi Kawasaki, Sei Nagami, Tetsutaro Kawai, Jitsutaro Teramura, Tomekichi Kitagawa, Tatsugoro Ikeda, Jiichiro Morishita as committee members.

Chairman Yokome asked to be allowed to resign because he was planning to leave for the east in the spring but the camp prevailed upon him to stay in his present capacity until the time of his departure.

* * *

Friday Creek, No. 5 Camp, PRINCETON, B.C.—Production of "misoka soba" (New Year's Eve noodles—a traditional Japanese dish) by the cooking staff filled this camp with the New Year spirit on the last day of the old year.

Supper on New Year's found "sushi" "sashimi" etc., decorating the messhall tables to the delight of the men. After a delicious repast a party under the m.c.-ship of Y. Naruishi kept the men in appropriate good humour with voluntary bits of song, laughs and acts.

A general meeting was held on Jan. 2 with chairman Sugaya in the chair. Reports were given by committee members and discussion followed. A speech of thanks to the effort of Mr. Sugaya toward the welfare of the men in camp was given.

Results of the committee elections were:

Yoshiharu Sugaya, chairman, Yoshiro Naruishi, Tadashi Kawaguchi, counsellors.

An executive meeting was held immediately afterwards and appointed Shosaku Hayashi as camp treasurer and sport convenor and Kiyosada Fujii as New Canadian correspondent.

"Manpower"

(Continued from Page 1)

evacuees from the Pacific Coast in this respect relocees are fortunate since their needs are likely to receive the particular consideration their special circumstances require.

Despite layoffs which have already taken place in eastern centres, this organization is still finding placements for late arrivals from Tashme only recently.

Fortunately the demand for workers in many occupations—especially those drained by compulsory transfers—is still high. But as wartime controls are relaxed and manpower tends to flow back in the opposite direction, even these occupational outlets are likely to be restricted.

This raises the point that the ensuing six months may well give a preview of what is in store for relocees in the immediate post-war period when wartime production comes to a stop and the rehabilitation of the armed forces presents itself as a major national problem.

Certainly the need for Nisei to make themselves valuable to their employers, and to establish themselves as desirable employees is being more vividly realized.

That need, it is hoped, will help to prevent an undue turnover in employment among the Nisei as well as to reduce the amount of absenteeism. Both these factors have been the cause of considerable concern among those interested in the relocation problem.

On the other hand, the degree of security enjoyed by the second generation workers even in the face of a slackening manpower demand, or even of unemployment, will have a far-reaching effect on the attitude of people still living in the British Columbia "ghost towns."

If, for instance, the average, competent Nisei are able to hold on to their jobs even though there may be competition for them, the result will be a rising confidence in the prospects and success of relocation. The opposite result will follow an opposite development.

EASTERN POSITIONS

DO YOU WANT TO ATTEND UNIVERSITY FREE ? ? ? ?

● McMASTER UNIVERSITY, HAMILTON, Ont., where four or five Japanese Canadians are now employed has submitted an application for one more girl to do house work.

Wages from forty to fifty dollars per month.

Eight hour day. Living accommodation is provided.

Any woman who accepts this employment will be eligible to take night work in the regular University classes and arrangements can be made for free tuition.

● DR. F. W. JACKSON, 215 KINGston Rd., WINNIPEG, Man., who recently visited the Interior towns as the Chairman of the Royal Commission, now offers employment to a Japanese girl who has had nursing experience.

She would be employed in his home at 215 Kingston Rd., Winnipeg, Manitoba and her duties would be to care for Dr. Jackson's mother.

Salary is $50.00 a month including room and board.

● MR. JOHN UMEHARA R.R. No. 3, KING, Ontario wishes to employ one family for farm work.

Fifty dollars to Sixty dollars per month.

Mr. Umehara wants a man who is capable of taking charge of the farm and prefers one who will eventually be willing to buy the farm from him.

"Gripsholm"

(Continued from P. 1)

Portuguese East India. We are to reach the exchange port Oct. 15 where the Gripsholm will stay for six days in which time the two groups will be exchanged. Then we will set sail for Japan on Oct. 22, arriving in Yokohama on Nov. 15.

Since this voyage is so long there were those who worried about the health of some of our elderly passengers, but luckily, so far we have got by without any mishap.

It has been said that the weather at the present time is the best to travel in. Between New York and Rio when we were passing near the equator there were some three days of dry hot weather but most of the passengers were able to sleep below with only a slight loss of comfort. From Rio to Montevideo to Port Elizabeth the weather changed gradually to cold, so that there were some people who were making winter preparations in their clothing but after Port Elizabeth it has become summer again. Up to now we have not had one case of sickness aboard. Concerts and other recreational activities help to relieve the boredom to some extent.

One idea that proved very successful was to have representatives from each country's group tell the others about their countries. Canada's story was told by Chiyokichi Ariga and received a very enthusiastic reception.

It is amazing to note how two different people can look so alike in their physical characteristics. On board the ship there are two men who closely resemble two well-known Canadian Japanese, Mr. Zenichi Kinoshita and Mr. [illegible] Noguchi of Slocan.

[illegible] leaving New York [illegible] of the Canada group [illegible] that he had seen Mr. Kinoshita [illegible] deck. Thinking that such a thing was impossible we took [illegible] that was pointed out [illegible] it was nearly Mr. Kinoshita's [illegible] from facial features, physical characteristics and posture.

Later on inquiring about this individual, we found that he, Mode by name, was also in the bank business as Mr. Kinoshita was. He had been the Hawaiian branch manager of the Sumitomo Bank. If it were not enough that the appearances of the men were similar their professions are also the same. This situation was a topic of conversation in the Canadian group for some time.

The double for Mr. Noguchi is the Chilean Minister, Mr. Yamagata, and there again the resemblance is striking. From that time on, the members of our group referred to the doings and sayings of these gentlemen with "Mr. Kinoshita was doing such and such yesterday" or "Mr. Noguchi was doing this today."

As I write this letter the ship is sailing northward up of the Island of Madagascar. Our clothing has changed from winter to summer again. It is expected that we will be saying how hot it is from now on.

The deadline for the mail is noon, Oct. 12, and it looks as if this will be the last communication that I can make to you for some time. Today is the forty-second day on board for us and it has been a lengthy shipboard life for us all. Going from port to port broke up the monotony for a while but right now all we can see is water, water, water. All there is to see is the vast, broad ocean.

To all of you I wish to extend my sincere wishes for the best of health and luck. (On board the M.S. Gripsholm at sea, Oct. 12, 1943—H. Tsuji.)

CLEARANCE SALE

We offer the following Japanese Drugs and Toilet Goods to clear at greatly reduced prices. All orders will receive our usual prompt attention. Please state your order clearly.

下記の日本薬品と化粧品
を安賣りしてゐます
ハシ　百本一包七十五仙

Chopsticks in packages of 100 prs. .75c per pkg. Postage paid.

化粧品 ニッポン薬品

JAPANESE DRUGS

	Reg.	To Clear
Jikkosan	.50c	.39c
Neo Neogie Vitamin Tonic	1.20	.79
Daigaku Eye Lotion	.20	.15
Beltsugan	.50	.39
Beltsugan	1.00	.69
Beltsugan	3.00	1.95
Beltsugan	5.00	2.95
Norshin	.50	.29
Pompholin	.35	.25
Durikono	.85	.59

TOILET GOODS

	Reg.	To Clear
Utena Face Powder	.25	.19
Utena Face Powder	.50	.39
Utena Vanishing Cream	.25	.19
Utena Vanishing Cream	.50	.39
Ootoro Bath Salts	.35	.25
Ootoro Bath Salts	.63	.45
Papaulogne Skin Lotion	.35	.25
Katol Insect Powder	.25	.15

Shipping charges will be paid by us on above goods

We also have a few sacks of Soya Beans and Rice Bran to clear, at the following prices, F. O. B. Vancouver.

Soya Beans per 100 lb. Sack $6.95
Rice Bran per 100 lb. Sack $1.49
Freight and Charges extra.

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米ヌカ(百斤俵)一弗四九仙
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